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Communications.

For the Western Recorder.

DUTIES OF CLERGYMEN.—*No. XVII.*

WE, YOU, THEY, AND CO.

MR. EDITOR—I cannot take up the pen which Elihu has relinquished without trembling, lest the cause which he has so well advocated, should at length be injured through the want of skill in his successor. A subject which involves so many difficulties and embarrassments, ought not to be left to the mercy of every desultory scribbler. But —truce to apologies. If my scribblings do not please you, just please to throw them under your table, among other rejected articles.

Elihu seems to have apprehended that the chief topics embraced in his articles would need further discussion; but it appears to me, that the discussion, so far as he has gone, has been full and satisfactory. Every one who has read his numbers, must see that clerical duties are rapidly accumulating; that these are already increased to a formidable extent; and that the only field for procuring the needed facilities, is that of habitual perseverance in pastoral visitation. It is no less evident, also, that there are really two methods of preaching, which Elihu has termed the direct and the indirect; and that of the adherents of these methods, the one class are tending towards the character of authors, and the other towards that of extemporaneous orators. Nor was it less obvious to conclude, that a distinction which has thus far been growing out of circumstances, should be still farther extended, so that extemporaneous preaching might in some respects be made to resemble the eloquence of the bar. All this, I presume, may now be taken for granted, without further discussion or illustration. Many clergymen, if I mistake not, have for some length of time been successfully managing on a plan very similar to the one which has been proposed; and it is fair to presume, that the rest of their brethren will eventually profit by such an example.

Among the advocates of what has been termed the direct method of preaching, there are nevertheless some existing peculiarities of style which require further notice. Most of these, indeed, were adverted to by Elihu in a former part of the discussion; but they are of sufficient importance to merit a more attentive consideration.—One of the peculiarities I allude to, will be readily apprehended, from the little words which I have placed as a motto at the head of this article. Words, Mr. Editor, are the established signs of ideas; and the preacher has to do no less with the signs, than with the things signified. The importance of a word does not always depend upon its shape or its number of syllables. Of all the little words in our language, the class I have here alluded to has been the most extensively abused by sermonizers. A few examples may serve to illustrate my meaning.

1st. We often find the preacher, as an ambassador of God, ostensibly proposing terms of reconciliation to sinners, make use of such expressions as these:—"Unless WE repent, WE shall all perish:" "WE are rebels against God:" "WE refuse to obey him," &c. The ambassador, however, has himself repented, has become obedient, and been received into favour; yet by thus inadvertently identifying his own character with that of his unconverted hearers, he destroys the force and pungency of his message; and without intending it, gives the sinner a most favourable opportunity for the indulgence of his accustomed feelings of self-righteousness.

2d. Under the same circumstances, we often hear such expressions as—"*Brethren*, YOU must repent or perish:" "*Brethren*, YOU must believe—YOU must lay down the weapons of your rebellion, or be lost for ever:" "*Brethren*, YOU must see to it, that YOU dishonor not the profession YOU have made;" &c. Here the pronoun YOU, connected as it is with the word *brethren*, has often the most natural and direct reference to the whole congregation of believers and unbelievers; notwithstanding the speaker, in his own mind, refers to different classes of individuals, and is always complaining that his hearers are deficient in self-application.

3d. The preacher whose message conveys unwelcome truths to the unsanctified heart, and who is fearful of wounding the sensitiveness of the carnal mind, has almost constant recourse to the pronoun THEY, for relief from his embarrassment. The unsanctified, who occupy the seats in presence of the speaker, are the very ones for whom the message is intended. These, however, are loth to receive it; they choose to contemplate it as belonging to a certain abstract class of men, called sinners in general; and the preacher exactly accommodates them, by discoursing about sinners in the abstract, and declaring respecting them, that THEY possess such and such a character, and are exposed to such and such dangers; that THEY must repent—THEY must believe and obey the gospel. The hearers, in this case, are really invited to look around them for an application, as they are accustomed to do; and if towards the close of the sermon, they are told in due form, to make a personal application, their eyes will have been so long wandering in other directions, that they will be likely to see little at home. Supposing the preacher had also been earnest and vehement in his half-hour's remarks or expostulations; still, as he would in some respects have been referring to an absent audience—mankind in general not having been present—the impenitent around him would at the same time have been either following him up the more closely in its generalization, or have been indolently regarding the remarks of the preacher somewhat in the light of a formal exhibition of what *might be said*, if the occasion should at any time seem to demand it.

Let it not be said that these are trivial speculations; they lie at the root of the whole business of sermonising. Our language abounds with this curious species of words; and they are liable to endless abuses, of a nature similar to those which have been described. Preachers have indeed a great desire to deal faithfully and prudently; but it is painful for them to encounter the carnality of their hearers; and there doubtless might be such a thing as occasioning untimely irritation. The fear of doing this thing, drives many into the opposite extreme. They wish to make an impression upon the people before them, and therefore they become animated, and perhaps vehement.—Yet as they are afraid of witnessing too much the offence of the cross, they rather choose to discourse about a certain abstract community, who are absent. The hearers of such remarks, for the most part, either sleep or listen for the benefit of others; or if, perchance, they desire to hear for themselves, they are still greatly troubled with wandering thoughts. Their imaginations, though they know not why, are carried away as by a charm from the main business before them.

We see the principle in question daily acted out in common life. A person of our particular acquaintance is in fault. We fear that he would feel injured, if explicitly told of it. We therefore give him a kind and gentle hint—an indirect intimation, which for once perhaps may suffice. Another person is in fault, who needs not information, but reproof. He knows himself to be in the wrong, and calculates on indulgence rather than reformation. Hints have been understood and disregarded by him. His propensities are too strong for the influence of advice and intreaty. He sees, indeed, that reformation will eventually be necessary, and allows that it is needed at the present time; but he perseveres in his course. Instruct him meekly, and you communicate little or nothing that is new. Apply the language of earnest intreaty, and his passions will plead against you on the score of indulgence, with tenfold earnestness and success. Still, as his conscience is on your side, you may talk to him about his faulty neighbours, or about an innumerable multitude of just such men as he is, and yet appear very kind, condescending and friendly to him; and you may show also considerable earnestness in your occasional lectures to him, without giving the least offence. Yet his passions are gaining strength; and if you leave him thus, you leave him of course to accomplish his own ruin; for all this while he has been learning not only to stifle his conscience, but to resist all your instruction, intreaty, and persuasion. What next? Will you rebuke him? Do it very gently, or his pride will be wounded. But a gentle rebuke is like mere stubble before the flame; it will only injure him. What now? Why if you *directly assail* him with stern admonition and terror, there is a bare possibility that he may tremble and desist at length from his course of indulgence. But it is more probable that he will only be offended. Therefore, instead of running any farther hazard, you either abandon him at once to his destruction, or continue your former indirect and inoffensive course, which amounts to the same thing, almost with moral certainty.

But is this all that is implied in gospel faithfulness, Mr. Editor? I fear it is even more than is usually practised by a large portion of the clergy, who are generally esteemed faithful. The picture I have just drawn, is precisely that of the mass of gospel-hardened sinners at the present day. They have resisted against great light, and continually struggled against convictions of truth and duty. They have set at nought instruction, intreaty, and expostulation, and have learned to listen with dutiful pleasure to the "goodly voice" of the monitory preacher; and he feels, for his part, that he must now be very gentle with them. If he irritates them too much, he will disgust them. They frequently see that their case is extremely hazardous; but as the thought gives pain, they cast it suddenly away from them, and recur to the usual practice of thinking and hearing for others. The preacher knows this; and would he but consent to a proper adjustment of a large class of his monosyllables, he might easily disturb their delusive quiet, and make them realise that the message of the preacher, instead of belonging to sinners in general, or to brethren in the abstract, was really meant for themselves in good earnest. Yes, let the preacher come directly home to the very listeners around him: Let him accuse them of the habit in question, and say to the different classes, each in their turn, as he distinctly points them out, "YE are the men" who must receive this very message: Let him do this with earnestness, as in the fear of God: Let him do it while glowing with the love of souls: Let him do it, not as a mere sequel to a half hour's previous misdirection, but let him keep the eye of contemplation upon the required objects, and make a right use both of his ideas and the signs of them: Let him do all this, Mr. Editor; and whether his messages are intended for saints or for sinners—for professors who are cold, lukewarm, or faithful, or for non-professors, who are more or less pliable, hardened, obdurate, or irritable, and one thing will be certain—the preacher will be heard and understood. There will be little difficulty with wandering thoughts; there will be heart searching; and whatever others may think of it, Mr. Editor, I for one am fully persuaded, that such plain preaching as this, will, in a great majority of instances, be accompanied with revivals of religion.

I know very well, that there is a spurious boldness in some preachers, which tends to evil. Every good thing will have its counterfeits—every worthy model its unsuccessful eulogists and imitators. At the same time, I have no hesitation in believing, that just such preaching as I have now described, has been greatly blessed of God, both in ancient times and at the present day.

But more of this in my next.

Your's, &c. BILDAD, THE SHUHITE.

For the Western Recorder.

STATE OF FUNDS OF THE AMERICAN TRACT SOCIETY, INSTITUTED AT NEW-YORK.

Notwithstanding the almost unprecedented prosperity which has been granted to this society during the short period of its existence, the field of usefulness opened before it has been more extensive than all it has accomplished, and it is now in pressing need of liberal pecuniary aid. There are bills due this day, which exceed, by several hundreds of dollars, the amount of funds in the treasury; and the committee are now obligated to an amount *exceeding Six Thousand Dollars*, for paper which has been actually used, exclusive of their obligations for paper remaining on hand. The general depository is, as it has been ever since the formation of the society, only partially supplied; a very considerable number of tracts having been all the time entirely out of print, before the new editions, which were to succeed them, could be printed. The whole amount of tracts in the general depository is *less than one half* what it should be, to warrant any reasonable expectation of the society's being able fully to meet the demands from the various parts of the country.

The society this moment exceedingly needs a number of *thousands of dollars in donations*, exclusive of its regular income, to enable it to meet its engagements, duly to supply the general depository with tracts, and to fulfil the obligations which it owes to the community.

Such a state of things ought not to continue; and if the friends of the cause will consider, that though one tract costs but a penny, yet to supply a general depository, for 12,000,000 of people, with an adequate stock of between two and three hundred distinct varieties—to procure stereotype plates, distribute gratuitously to the destitute, and to carry on the society's operations throughout the country, demands thousands, and even tens of thousands of dollars; and if they will give their aid with a liberality corresponding to the demand, the wants of the society can be easily supplied. Let ladies and gentlemen come promptly forward, and by a subscription of twenty or fifty dollars, constitute themselves, or their pastors, members or directors for life.

Let all auxiliaries remit their funds at the earliest opportunity; and let auxiliaries in places favoured with the privileges of the gospel, make as large *donations* as they can afford, to aid the society in its general objects.

Let every individual contribute to this object according as the Lord hath prospered him, and as his obligations to the other important charities of the day will permit.

The society being furnished by the liberality of citizens of New-York, with a house free of rent, every dollar given can be most advantageously appropriated: And the call is for *present aid*. The committee do not solicit funds to be laid up for future years; but ask for what is *essential to the present prosperity and success of the society*. The society having, by the divine blessing, so suddenly, as it were, started into mature existence, and assumed the responsibility of supplying the country with tracts, it looks to the christian community for the means of fulfilling the expectations it has excited; and this it cannot do without their prompt and liberal pecuniary aid.

Besides all the reading population of the older states, including vast multitudes of the rising generation, there are 4,000,000 of inhabitants west of the Alleghany mountains, already comprising one third of our whole population, and many of them exceedingly destitute of the means of grace, to whom Christians in the older states owe an immeasurable debt, and to whom there is scarcely any other way in which a knowledge of the gospel can immediately be sent, except in the short, and cheap, and attractive form of religious tracts. The Lord blesses the publications distributed; and every thing conspires to urge all actively to engage in this cause, and promptly to contribute to it that personal and pecuniary assistance, which is requisite for its enlargement, and its immediate and permanent success. *New-York, Sept. 1, 1827.*

N. B.—All communications for the society should be addressed to Mr. William A. Hallock, Cor. Sec. 144, Nassau-street, New-York.

From the Connecticut Observer.

REASONS FOR NOT EMBRACING THE DOCTRINE OF UNIVERSAL SALVATION, IN A SERIES OF LETTERS TO A FRIEND.

LETTER VII.

DEAR SIR—If you have attentively considered the testimony of the bible which has been laid before you, in proof of the endless punishment of the wicked, you are prepared, I think, for this general reflection:—There is no alternative but either to admit that doctrine, or to reject the authority of the bible. The scriptures do so plainly, and in such a variety of ways, assert the future punishment of the wicked, that if they do at the same time assert the contrary, they must be regarded as a medley of contradiction and absurdity. In this opinion I am confirmed by the fact, that the whole christian world for eighteen hundred years, "some very few persons excepted," have actually been led by the bible to believe that a part of mankind will be lost. Now if this sentiment be false, and its opposite—the salvation of men—be true, the bible, most unquestionably, ought to be rejected as an unsafe guide in matters of faith and practice. A book, which in ninety-nine cases out of a hundred, should lead men astray in an article of vital importance to their present and future happiness, ought to be put out of their hands.

Indeed, it may fairly be questioned whether Universalists in general have much respect for the authority of the bible. Their views as to its divine inspiration are, I believe, usually very lax, and have but little influence in the formation of their creed. They admit the testimony of the bible where it seems to be in their favour; but find little difficulty in rejecting it when it is against them. Hence it is a fact that Deists are for the most part Universalists, and are generally the advocates and supporters of that denomination of Christians, when they advocate or support any. And, at the present day, infidels are extensively uniting their forces with Universalists; giving their money to build meeting-houses and support ministers, and in some cases that I have known, they have done this with the frank confession, that they had no belief in divine revelation, but were induced to afford their aid because they regarded universalism as on the whole nearer the truth than the faith of any other sect of Christians, and as adapted to prepare the way for what they consider best of all, sheer deism. I do not deny that Universalists profess to receive the bible as the word of God. But profession is nothing where it is contradicted by practice. And any one who is acquainted with their mode of interpreting the bible, or with their dishonest evasions of evidence, or who has noticed how fearlessly they wrest the scriptures and put them to the torture, to make them deny their own testimony and speak the language of their creed, must, I think, *at least suspect*, that their professed regard for the sacred volume is little else than a subterfuge to which they resort, for the purpose of more successfully directing their poisoned arrows at the vitals of truth and godliness. That I have not said this hastily or without good reason, you will, I think, be satisfied, when I have laid before you some of the evasions by which the testimony of the scriptures to the doctrine of future punishment is rejected.

One method of evading that testimony is by adopting *false principles of interpretation*. By this expedient, all those passages of scripture in which the words everlasting, for ever and ever, are applied to future punishment, are set aside. The principle is this—because the words have in some instances a limited meaning, therefore they may have in all instances. If this principle be correct, the word everlasting may have a limited meaning when applied to God; and even the self-existent Jehovah may cease to exist. So too the happiness of the righteous, though declared to be everlasting, may come to an end, and the kingdom of Christ sink into non-existence. In the same manner, Universalists evade the force of those passages in which the word hell is used to denote the place of future punishment. Because the *original* words, translated hell, do not *always* mean the place of future punishment, they at once infer they never do. By the same mode of reasoning, it might be proved that there is no place of happiness for the righteous in the future world; for the term heaven is often used to denote only the regions of our atmosphere. Thus the scriptures speak of the fowls of heaven—the rain of heaven; and of Mount Sinai burning to the midst of heaven.

But modern universalism goes still farther, and affirms that the words in the Hebrew and Greek scriptures translated hell, do in no case denote either the place or the state of future punishment. Now this is palpably false, as I shall soon show. But suppose it were true—suppose that *Sheol* of the Old, and *Hades* of the New Testament, mean only the invisible world, or place of departed spirits, will it follow that all men shall be saved? By no means. The doctrine of future punishment rests on other sufficient testimony, which is not in the least affected by the supposition now made. If there were not a word said in the bible respecting the place and manner in which the wicked are to be punished, it would not make it all the less evident that they are to be punished. God has said that they are to stand before the judgment seat to give an account of the deeds done in the body; that they shall receive the reward of their hands; that they shall go into everlasting fire—into everlasting punishment—and shall be punished with everlasting destruction, from the presence of the Lord and the glory of his power. He who has denounced these threatenings against the wicked will be at no loss to find a place for the execution of them. But the Universalist asserts what is not true, when he says that the original words translated hell mean only the invisible world, and never denote a place of future punishment. For proof, let me request you to turn to the gospel of Luke, xvi, 23. And in hell, (in Hades), he lifted up his eyes, being in torment. Does Hades in this passage mean only the world of departed spirits? Does it not denote a place of torment into which the rich man was conveyed after death, and where he received the due reward of his deeds? And has not Sheol the same meaning in Ps. ix, 17, where it is said, the wicked shall be turned into hell, (Sheol), and all the nations that forget God? If the word here mean only the grave, or the place of departed spirits, what is threatened against the wicked who forget God, more than what is endured by the righteous who love and obey him? Both alike die and go into the world of spirits; and if this is all that is meant by the denunciation, I can see no propriety or justice in it. I might cite many other passages in which the terms in question plainly designate the place of future punishment. But my limits will not allow me to be more particular. Nor is it necessary. It is enough to show that the Universalist asserts what is false, when he says, that the terms translated hell do in *no case* denote either the place or the manner of future punishment. That there is such a place is proved by the passages already cited; and if there is a place of torment prepared for the wicked, no doubt those who possess this character will finally dwell there.

In regard to the meaning of the terms Sheol and Hades, I would suggest the following remarks as the result of a somewhat careful examination of the subject. Sheol of the Old Testament, and Hades of the New, are terms of the same import, and are commonly used as a general designation of the invisible world, or place of departed spirits. This place was regarded by all the nations of antiquity, but especially by the Greeks and Romans, as divided into two parts; into one or the other of which all men entered at death, and were there rewarded or punished, according as they were righteous or wicked, good or bad in this life. They did not suppose that in this invisible state departed souls were inactive, nor that they were all happy; but that they existed in a state of conscious activity in the separate mansions of Hades, and were miserable or happy according to their respective characters.

Hades, then, though a general designation of the world of spirits, actually carries in it the idea of future rewards and punishments. Sheol, I have said, is a term of the same import. It is always rendered in the Septuagint by the word Hades, and is admitted by the best critics to have the same meaning. What then is the conclusion? Why, that Sheol and Hades denote that unseen world into which men enter at death; a world divided into two parts, one of which is the receptacle of the righteous who are in a state of happiness, and the other the abode of the wicked who are in a state of punishment. So the word Hades was always understood by the Greeks; and so, no doubt, the word Sheol was always understood by the ancient Jews and the writers of the Old Testament. How false then is the assertion of the Universalist, that the original words rendered hell, have no reference to a place of future punishment? Does he not know that he contradicts the opinion of all antiquity, and what is more, contradicts the plain language of the bible? What can he say respecting the passage in the Psalm already alluded to, and especially respecting that in Luke, in which our Saviour expressly mentions Hades as a place of torment.

But there is another term used to denote future punishment, much more definite than the two just considered. I refer to Gehenna. This word I know has been frittered away by Universalists to mean only a valley in the vicinity of Jerusalem. But how was it used by our Saviour? and how was it understood by the Jews who heard his discourses? I answer, with no fear of contradiction from any intelligent student of the bible, that the Saviour always used this term to denote the place of future punishment; and that it was uniformly understood in this sense by the Jews of his time. It is a word peculiar to the Jews, and was employed by them some time before the coming of Christ, to denote that part of Sheol which was the habitation of the wicked after death. This is proved by the fact of its familiar use in the New Testament; and by the fact of its being found in the apocryphal books and Jewish Targums, some of which were written before the time of our Saviour. These Targums were translations and interpretations of the scriptures. Three of these Targums, in remarking upon various passages of the Old Testament, use the word Gehenna, and expressly explain it to mean the place of future punishment for the wicked.* If then our Saviour did not use this word in a totally different sense from that in which

* See Empie's Remarks on Universalism.

it was used by the persons whom he addressed, he must have employed it to denote the place of future punishment. And that he did thus use it, must be evident to any one who considers the passages in which the word occurs. Take a single example.

"Fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell," (Gehenna.) Does hell in this passage mean only the valley of Hinnom, a place near Jerusalem, rendered odious by its having been a scene of cruelty and pollution, and in which worms were found, and a fire was kept up to consume the carcasses and offals of various kinds that were thrown into it? The body, it is granted, might be destroyed in this place; but our Saviour speaks of the soul being destroyed in Gehenna. Does it not then designate a place far more terrible than the valley of Hinnom? The worms in this valley died, and the fire was often quenched; and while it burned it consumed nothing more than the body.

But the Gehenna with which sinners are threatened, is a flame that seizes the soul, and is never quenched. Of this place of endless wrath, the valley of Hinnom, with its past idolatries and cruelties; with its blood and pollution; with its devouring worms and consuming fires, was no doubt the most striking image that could be suggested to the mind of a Jew.

And hence it was, that in process of time, the name of the valley came to be used as the fittest and most terrific emblem of the world of punishment. But to infer from the fact, that the term, when thus applied, has an allusion to the valley of Hinnom, and that there is therefore no hell, is extremely weak. We might as well infer that there is no heaven, because the term Paradise, as used by our Saviour in his address to the dying thief, has an allusion to the garden of Eden—or that we have no Wednesday nor Thursday, because these terms were employed by our Saxon ancestors, to designate the days devoted to the worship of their idols, Thor and Woden.

Another evasion to which Universalists resort is, that not sinners but their sins are to be destroyed in the future world. By this expedient, all those passages are set aside which speak of the wicked as being consumed, cast away, and destroyed. According to some Universalists, such passages mean only that the vices and bad dispositions of the wicked will be destroyed, while the wicked themselves will enter the kingdom of Heaven. And they gravely tell us, that by the goats placed on the left hand of the Judge, and by him doomed to everlasting punishment, we are to understand the crimes of sinners, and not sinners themselves.—This wretched perversion of language is too palpably absurd to need refutation. When our courts of justice acquire the skill of punishing theft, and perjury, and murder, in the abstract, whilst the persons guilty of these crimes go free, it may perhaps be explained how the sins of the wicked at the last day shall be sent away into everlasting punishment, while sinners themselves shall be received into Heaven.

Another evasion is, that all the punishment which sin deserves, or is threatened in the bible, is endured in the present life. By this expedient, all those passages which denounce destruction and woe to the wicked in a future state are set aside, as denoting only the evils which they endure in this world. But can any man in his senses admit such an opinion?

Does the curse of the law, the wrath of God, the worm that never dies, and the fire that is never quenched, the weeping, and the wailing, and the gnashing of teeth, described in the bible as the portion of the wicked, mean only the calamities which they endure in this life! Are the threatenings of Jehovah, and the solemnities of the judgment day, and the terrors of hell, to be frittered down to denote only the pains and sorrows which attend man in this world? If it be so, as some pretend, that sin is punished in the present life, then how absurd to talk of salvation; of being saved by the mercy and grace of Christ! A criminal who has suffered the full penalty of the law, or all that his crimes deserve, is not to be told that his liberation is an act of grace. He has a right to demand his liberty on the ground of justice. In like manner, if men receive the due punishment of their sins in this life, they can claim exemption from future punishment as a right; and in this case, instead of all being saved by Christ, none will be saved by him. All will be discharged on the ground of justice, and the whole system of grace revealed in the bible, sinks into a mere farce.

In my next I shall mention some other evasions, and examine some of the texts on which Universalism relies for support.

Religious Intelligence.

NEW-LEBANON CONVENTION.

The question has frequently been asked us of late—What will be the result of the New-Lebanon Convention, as to its influence on the christian community? So far as we can judge from the remarks which have been hazarded by our editorial brethren, we should expect that the result would on the whole be favorable. The first publication of the proceedings was accompanied by a few kind and judicious remarks in the New-York Observer; and these were copied into several other papers. Some of our editorial brethren published only abstracts of the proceedings, with little or no comment; and a few, and these chiefly of other denominations, commented upon them with some severity. Of the latter, the following is a specimen, from the *Boston* Christian Watchman, a respectable baptist paper, in relation to the remarks of the *New-York* Christian Advocate & Journal, a methodist paper, which has a very extensive circulation:—

"The convention of presbyterian & congregational ministers, lately held at New-Lebanon, N.Y. is handled by the Methodist Christian Advocate without gloves. "They seem," says the Advocate, "to have been agreed about nothing, in relation to which there has ever been any difference of opinion among experimental Christians. And they appear to have disagreed on some topics, plainly settled by the voice of inspiration, and approved by the experience of Christians in all ages: And this disagreement was so great, that one half declined voting, being unwilling to risk an avowal of their real sentiments."

A kinder notice is the following, from the Charleston S. C. Observer, a presbyterian paper:—

"The revivals of religion which have occurred during the past year, may be considered as forming an era in the history of our churches. In many sections of the country "the word preached" has been accompanied in a remarkable degree "by the demonstration of the Spirit, and with power."—Thousands, who have been born into the kingdom of Christ, will doubtless hold this period in everlasting remembrance. Tho' many places have been peculiarly favoured, none appear to have shared more richly in the divine blessing, than the western part of the state of New-York. But in the progress of the work, many reports were industriously circulated, adapted to injure its character, by creating suspicions respecting its genuineness. These reports we have forborne to notice as they arose, under the expectation of receiving something authentic—something on which reliance could be placed. We are gratified in this respect. The report of the convention published on the first page of this paper, is valuable, not only as it corrects innumerable contradictory rumours that are afloat, but as it establishes principles of christian prudence that should be observed at all times, but more particularly in seasons of revival. As God works by human instrumentality, and as great imperfection attaches itself to the best performances of man, we cannot look for any work as *perfectly* genuine. There is always a mixture of error accompanying the richest display of divine grace. On the one hand, there is often a zeal which is not according to knowledge; and on the other, there is a disposition to censure it indiscreetly. In plucking up the tares, the wheat is destroyed.

"The slightest observer of revivals must have remarked that very trivial circumstances have frequently checked them. A suspicion, a surmise, even a whisper to the discredit of an individual actively engaged in promoting the work, has created a ferment in the public mind, and directed the attention from the most sacred of all concerns. Ill-directed zeal for the glory of God, and the good of the church, has produced the same effect. A proselyting spirit, and a contention about modes and forms, scarcely ever fail to silence the inquiry, "What shall I do to be saved?" by absorbing the thoughts in matters of mere external order. Let every one take care of his own heart, and act only in the sphere where God has placed him, and there is security enough for the prosperity of the church in the covenant faithfulness of our heavenly Father. But instead of abiding by this simple rule, there is a disposition to reach forth the hand unbidden, to sustain the tottering ark of Jehovah. Revivals have been among us, and revivals have ceased, and it is not difficult to ascertain the cause. The reviling of the enemy is not half so much to be dreaded on such occasions, as the uncharitable temper of an avowed friend to the cause.

"We are aware that all the circumstances, which led to the calling of this convention, are but imperfectly understood in this section of the church; but as the questions agitated and discussed by that body are of universal importance, we have preferred publishing the whole of the minutes, to a brief view of the results. The convention certainly embraced a great weight of christian character and talents; and with one of the parties, at whose instance it was called, many of our readers are personally acquainted."

The *Maine* Christian Mirror, in noticing some of the remarks of the Christian Watchman on the subject, pursues a course which none can object to, on the whole, though to our own feelings it attaches undue importance to the propositions respecting the praying of females. The following observations are strictly just:—

"The object of the convention was not "to make laws for the church;" but "to see in what respects there is an agreement between brethren from different sections of the country, in regard to principles and measures in conducting and promoting revivals of religion." In other words, this object was to ascertain whether they understood alike the instructions which the scriptures had given on this subject. This is certainly a very different thing from 'making laws for the government of the church.' In pursuance of their object, they expressed their views on the nature of revivals of true religion, and on the various means which may be employed in promoting them. As human instrumentality is always more or less concerned in revivals, they were required to express themselves on the various ways in which, and the agents by whom, this instrumentality may be exerted."

The Troy Review declines commenting on the proceedings of the conference [convention]; supposes that Christians, on the whole, will be likely to entertain right views of them; and closes by commending the spirit manifested by the New-York Observer and the Boston Recorder and Telegraph.

Now, whether our own opinion is strictly called for, is perhaps a matter of some doubt; but if it were, we should cast our eyes upon that part of the proceedings which related to the reading of sundry documents, and to free conversation respecting them, as having probably constituted a very important portion of the business of the convention.

NEW-ZEALAND STATION BROKEN UP.

It appears from the European journals, that the methodist station among the New-Zealanders, who it is known have long been a nation of cannibals, has at length been broken up; and that the church missionaries also might probably be compelled to retreat:—

"The whole valley of Whangaroon, in which the Wesleyan mission was established, had fallen a sacrifice to the commotions that had for some time prevailed in the country. It had been entirely depopulated, and the mission establishment plundered and burnt to the ground, by an irruption of Shunghee's followers. The missionaries, with their families, at first fled to the church mission establishment, and subsequently took passage to New-South-Wales. At the latest dates, the church missionaries were apprehensive of being also compelled to retreat for a time. This last mission was established in 1815; that of the Wesleyans in 1823."

The first missionaries at Otaheite, we remember, were once compelled to flee. But at length they returned; and by the blessing of God, the victory was at length obtained.

Professor E. Robinson.—The last New-York Observer contains the following paragraph respecting this gentleman, in addition to a long letter from him, an abstract from which was published in the last Recorder:—

"We state for the information of Mr. Robinson's friends, that after a ten months' residence in Halle, he purposed leaving there on the 1st ult. in company with Mr. Chauncey, of New-Haven, on a journey to Copenhagen, and afterwards to Vienna and the south of Germany. Near the close of autumn he expects to take up his residence at Berlin, (the Prussian capital), where he will pass the ensuing winter. "Were I to follow the dictates of my heart," he says, "I should very soon turn my course toward the setting sun, and follow him as he goes to illumine a far happier clime than any on this side the ocean."

American Sunday School Union.—"We learn," says the Philadelphian, "that the great demand for the excellent publications of the American Sunday School Union, has induced the board of managers to increase their capital by a loan of *ten thousand dollars*. The money has been borrowed at an interest of five per cent, and will be received at such times as the business may require. The society employ several presses, and print on an average, 432,000 18mo. pages (size of the Youth's Friend) per day. They are now able to meet the largest demands of auxiliaries."

Benevolence in England and America.—The Rev. Dr. Raffles, of Liverpool, in his sermon before the London Home Missionary Society in May last, thus alludes to the progress of benevolent efforts in the United States:—"My young friends, look to America. That infant colony has already become a giant in benevolence; and shall Britain faint and fail, and America pass her by, and receive the diadem? If so, methinks God will look to Britain, degraded and dishonoured, and will say, "They are first which shall be last, and last which shall be first. Cursed Britain! Cursed be the inhabitants thereof! They came not up to the help of the Lord against the mighty!" Oh! my countrymen, arise, and suffer not this to be thy degradation and thy doom!"

The Work goes on.—We learn by a gentleman from Newark, that on Friday evening, 17th ult. at an extra meeting of the Bible Society in that place, it was voted *unanimously* to co-operate with the Nassau-Hall Society, in supplying every destitute family in the state with the word of God. Subscription papers were circulated at and since the meeting, one of which, when our informant last saw it, amounted to between 3 and $400, and would undoubtedly be increased, although confined to the members of a single congregation.—*N. Y. Obs.*

Ministers in Vermont.—In 1810, (says the Vt. Chronicle), there were in Vermont, sixty-five congregational and presbyterian ministers. In 1826, the number was eighty-eight.

Revivals.

We are gratified to learn that the revival in Litchfield, Herkimer county, still continues its interesting and powerful progress. Several of the decided opposers have recently become hopefully converted, and in a wonderful manner, by the Spirit of God. The Lord of Hosts is verily in that place, refreshing the church with showers of salvation, and causing his proud enemies to bow at his feet. The church, as a body, are much engaged in the work, and great harmony and peace dwell among them. An unusual spirit of prayer exists among Christians and converts, attended with deep feeling for such as are out of the ark of safety. The number of hopeful converts is about 70.

In Bridgewater, (Rev. Mr. Miller's society), an interesting revival of religion has been in gradual progress for about six weeks past. Several remarkable instances of conviction and hopeful conversion have occurred. Those who are awake appear to pray in the Holy Ghost. Converts about 40.

In Winfield, an adjoining town to Litchfield and Bridgewater, the work has recently made its appearance in a powerful manner.

These revivals, we believe, bear the same general features of the late revivals in Oneida county, as to the rise, progress, effects, and the means of promotion.

We understand, from various sources, that revivals are still increasing in the western part of Connecticut; but our information is not sufficiently definite to give particulars. Conferences of churches have been greatly blessed in the promotion of this extensive and glorious work.

Revival at Methuen, Mass.—The work of grace in this town still continues. In the Baptist church, of which Rev. C. O. Kimball is pastor, two were baptised in May, four in June, fifteen in July, and sixteen in the beginning of the present month; making 37 in all, 19 of whom are males, and 18 females. The number, who in a judgment of charity have recently become pious, is believed to be about 30; and there are as many inquirers, whose minds are more or less anxious.—*Chr. Watchman.*

WESTERN RECORDER.

UTICA: TUESDAY, SEPTEMBER 11, 1827.

Not quite so Fast.—The Sentinel & Gazette, as a semi-weekly paper, has the faculty of speaking twice to our once; and its editors, therefore, might have done as well the week past, perhaps, had they waited for the return of our usual day of publication, before they proceeded to accuse us of leaving any "injurious assertions uncorrected." If, in the pursuit of the main question before us, we had fallen into any inadvertences of a collateral nature, which would tend in any measure to vitiate the argument, or injure the susceptibilities of our respondents, it ought certainly to have been expected of us, that we should embrace the first opportunity of correcting our mistakes. But could the gentlemen have demanded of us to issue an extra upon the occasion? We are quite willing to keep close accounts with them. If they should catch us tripping at a mere ampersand, we might be willing to stop and remove it, perhaps, if they were disposed to allow us suitable time.

Now the facts are briefly these. The controversy, thus far, embraces nine short articles, the longest of which has not much exceeded the length of an ordinary advertisement. The papers have sometimes spoken together, sometimes separately; and last week, the Sentinel & Gazette spoke twice, calling for explanation after it was out of our power to answer. Such circumstances necessarily led to discrepances and misunderstandings of a collateral nature on both sides, not one of which, we presume, was intentional. By cutting out the nine articles, and placing them side by side, it is easy to see how these have arisen.

The Sentinel & Gazette mention two "injurious assertions." As to the first—certainly at the time we saw the article of our respondents of the 17th ult. we must have had some indistinct recollection of as many as two or three brotherly pinches, from some Utica paper or papers under the name of Sentinel or Gazette, or that of both of these appellations united; and if we were quite out of our reckoning as to dates, the Sentinel & Gazette were as much puzzled last week, and can afford, perhaps, after having loaded us with reproaches in consequence of it, to exercise a little charity. Our respondents' article of the 28th was read hastily and mislaid. We just saw from it, that we might have made a mistake on account of the change in the establishment which the old papers had undergone, and were willing to say so on the next occasion, although our own impressions had been just the reverse. The affair appeared like a small matter to us, at the time; and we did not suppose our respondents attached much importance to it, until their first article last week met our eye, at an hour when it was too late to return an answer. On recurring to the above-mentioned article of the 28th, however, the subject strikes us somewhat differently. The mistake of ours, as to the subject of intermeddlings, &c. must have placed them in rather an awkward predicament. We regret it, and admit, most freely, that there was some cause for complaint. Yet as to the subject of our allusions, quotations, &c. we believe there is still a misunderstanding. Perhaps it is of too trifling a nature for more particular notice.

As to the other assertion, viz. that *one* of our Utica political papers had uniformly refused to encourage the theatre, the Sentinel & Gazette we think might as well have been silent. It was made in an article which had reference to the subject of an anti-theatrical paper, about to be established in Boston, and not with any special or intended reference to the Sentinel and Gazette, or to the existing controversy; for we stand the acknowledged opposers of the theatre. What special right then, had the latter paper to call us to account, as if we had done them a positive injury? Yet they did so twice last week, after it was out of our power to reply, and hesitated not to add the most bitter reproaches respecting our silence. These things, we suppose, were also inadvertences; but to explain them is not a matter of ours.

To the public, and to the Sentinel and Gazette also, (if indeed we have injured them by *such* an assertion as the above), we owe a word of explanation. At the time the Utica Intelligencer was first established, we were permitted by its publisher to give an intimation that that paper was not in the theatrical interest. We have since occasionally examined the columns of that paper, in relation to the subject, with pleasure, and without suspicion of its having undergone any change of character. The paper has in some measure changed proprietors; but in the course of yesterday, one of them called upon us of his own accord to say, that "no advertisement or article in favour of the theatre has been published in the paper since his connexion with it; and that in one instance, he had occasion to reject an advertisement."

Our respondents also complain that we have held them up as the avowed advocates of the theatre, &c. After all that they *have* said, it must be that they either *are, or are not* the advocates of the theatre. When they tell us distinctly which, it may perhaps be sufficient time for us to speak to the charge of unfair interpretation.

The Bible in Jefferson County, N. Y.—We learn from the last Watertown Freeman, that the managers of the Jefferson County Bible Society have "resolved, if practicable, within this year, to put a bible in every family in the county, which at present is without one." At the taking of the last census, the number of inhabitants exceeded 41,000. It is supposed by the committee, that not less than 1200 families are now destitute of the entire bible, the great majority of whom, in the estimation of their own townsmen, are unable to buy it.

Several communications are found in to-day's paper: One relative to the American Tract Society; one from "Bildad, the Shuhite," on the duties of clergymen, and one below in reply to the last week's remarks of "Bartimeus." Both discussions, we suppose, will be extended to at least another number. Two articles, also, in relation to "Oneida Academy," will be read with no little interest. Also, one on the subject of a Professor of Divinity in Hamilton College, deserves special attention. It would rejoice us to witness the establishment of such a professorship.

Other communications intended for to-day's paper, are unavoidably deferred.

The number of deaths in this village, last year, preceding the 1st of September, was 91. This year, preceding the same date, the number was 107.

For the Western Recorder.

MR. EDITOR—In your last paper, I observe some remarks by a person who calls himself Bartimeus, on the subject of females praying in promiscuous assemblies. I am pleased with the candour of the writer, and wish to give a candid reply.

Bartimeus, I am happy to see, has gone for proof directly to the scriptures. To this high authority I also make my appeal; and yet I must espouse the other side of the question.—But what is the question? Until this is ascertained and defined, it is impossible to tell whether we differ or agree. If it were not for one or two remarks in the essay of Bartimeus, I should think that he is opposing female *exhortation* and *preaching*. If this be his object, I have nothing to say. Nor shall we differ in opinion as to the impropriety of females praying in a public congregation, in the church, or in the session room, on the Lord's day, or any other day of the week. The definite question, which to some degree agitates the church, as appears by the Lebanon convention, is this: *Is it right for females to pray in social circles in the presence of men?* Bartimeus says, that "the scriptures not only do not encourage, but positively forbid the practice of females taking the lead in the devotions or teaching of a *public meeting of the church*, or of the church and congregation." Does the writer mean a public meeting in the house or temple of God, or any where else, consisting of one, two, or three hundred persons; or does he mean a social circle of men and women, of ten, twenty or thirty individuals, in a private dwelling? Or will he be more definite still, and say it is improper for a woman, under any circumstances, to pray in the presence of men? The point must be defined. There has already been too much shooting at random on this subject, and especially by writers on the same side with Bartimeus. For one, I wish to apprise him, and all others, that I am not in favor of female "teaching," nor of females "leading the devotions of the church and congregation," and never have been; and I have never witnessed the "practice," nor known of its existence among Presbyterians.

But in what he has said, Bartimeus no doubt intended to combat the practice of females praying any where in the presence of men, although he has been so unfortunate as to quote scriptures that relate to another subject. The passage in 1 Cor. xiv, 34, is not to the point. The Apostle is not here speaking of praying, nor of teaching, but of the practice of females rising in the congregation, to interrupt the speaker in a disputatious and disorderly manner by questions and objections; the history of which is briefly this: Long before the christian era, men were accustomed, in the synagogue, to rise and ask information on any subject which they did not understand. Sometimes they would object and reply to the arguments of the speaker, and the discussion would become a long and contentious debate. When the christian church was established, men converted from Judaism enjoyed the same indulgence which they enjoyed in the synagogue. The women, also, who had come out from their bondage into the liberty of the gospel, soon began to claim a privilege which had belonged exclusively to the other sex. In Corinth, especially, it seems that women not only rose like the men to interrupt the speaker, but several rose and spoke at the same time, which occasioned disorder in public worship. The Apostle calls such disorderly conduct AKATASTASIAE, *tumults, seditions*. And it was indecorous for females to be contending in public assemblies on points of doctrine or cases of conscience. If they wish for information, "Let them," says the Apostle, "ask their husbands at home;" and not rise in the congregation to oppose the opinion of the speaker, which is not only unbecoming the modesty of their sex, but a usurpation of authority inconsistent with the precepts of the law.† If such then be the evil which the Apostle endeavours to correct, what has it to do with females praying in the presence of men? Nothing; and it is in vain to produce this scripture as an argument either in favour or against the practice.

But the reader may ask, does not St. Paul say—"Let your women keep silence in the churches?" Yes; but does he mean that they are to be totally silent? Bartimeus thinks so, if I may judge from his italics. He seems to place great stress upon the word "silence." Now, if his argument proves any thing, it proves too much, and therefore fails. If it be wrong for females to pray in places of worship, because St. Paul commands them to be *silent*, it is equally wrong for them to sing; for this breaks silence. Nay; they must not pray when men are not present, because they must be *silent*. Yet Bartimeus would not wish to carry the argument quite so far; for, it seems, he approves of "meetings of pious females for prayer."

If our good women are not to *open their lips* in places of worship, it is time the christian church knew it, before her error becomes more extensive and inveterate. All Protestants have taken it for granted that females may sing in public worship; and among Episcopalians, they not only sing, but pray, and audibly, too—not

† Gen. iii, 16, last clause.

in social circles, but in the house of God, on the Sabbath. Females also pray, and even teach, when men are present in Sabbath schools; which is certainly wrong, if the argument of Bartimeus is valid. And if *silence*, according to his views of the Apostle, is to be imposed upon them, how many Sabbath schools must be immediately dismissed! What grand movements in the moral world must stop, which are now carried on by the daughters of Israel! The good people of New-England have long considered it proper for a female teacher to open and close her school with prayer. In Sunday schools, also, there ought to be prayer. Frequently boys of fifteen years of age are present, and men, who refuse to pray. In such cases, what ought the superintendent to do? Must she always be *silent?* Must she send away the scholars, without imploring upon them the blessing of God, or without teaching them from his word? Bartimeus can easily perceive, if his argument be sound, what a revolution it must occasion, not only in churches but in schools; for I trust he will not deny but what prayer and teaching in the latter, in the presence of boys and men, as is frequently the case all over the country, are on his principles, as much a violation of the injunction of the Apostle, as prayer in the former. But, as I remarked before, the passage, in my opinion, has nothing to do either with praying, or singing, or teaching. The sacred writer alludes to another subject, which I trust has been sufficiently explained.

But Bartimeus thinks the words of the Apostle in 1 Tim. ii, 11, 12, 13, are very conclusive: "Let the women learn in silence, with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man; but to be in silence." This passage is generally thought to prohibit female preaching; but I am inclined to think that the Apostle alludes to the same practice that he reprobates in the 14th of Corinthians, and which has just been considered. Be this, however, as it may, Bartimeus will perceive that nothing is said about females *praying*. If it had been his object to prove that women ought not to preach, this passage would have been more to the point. But he might as well have produced the first verse in Genesis as this, to prove that females ought not to pray in the presence of men. I am surprised that he has so much confidence in his proof, which appears to me entirely irrelevant. He says, "I can hardly conceive that the Apostle could have expressed himself in a clearer manner, or in stronger terms." But what does the Apostle say? "Let the women learn in silence." What, neither pray, nor sing, nor preach, as Bartimeus, if consistent, must understand him? He explains himself in the very next clause—"But I suffer not a woman to teach," not pray. Here, then, is not a word on the subject of praying; and yet, in the opinion of Bartimeus, St. Paul condemns in the "strongest terms," females praying in the presence of men. I hope he will look over these words of the Apostle again, and not bring them forward, because some great doctors have done it, to prove a point to which they have not the slightest allusion. JOHN.

P. S.—Mr. Editor, if you see fit to publish the above remarks, you may have some more soon on the 11th chapter of 1st Corinthians, which requires a fuller discussion than I am able at present to give it.

For the Western Recorder.

A PROFESSOR OF DIVINITY.

Mr. Editor—I was pleased with the remarks of "A Plain Man," in your columns last week, on the subject of a Professor of Divinity in Hamilton College; and I am still more gratified to learn from other sources, that a considerable sum has already been subscribed towards the accomplishment of so desirable an object. Certainly the object is worthy; and your correspondent was right in thinking that no laboured argument was necessary to demonstrate its importance. Yet it has occurred to me, that a thought or two might advantageously be added to his statement.

The importance of cultivating religion and morality among the young men who are destined to act a conspicuous part in community, and the tendency of a college life to the deterioration of morals, wherever such cultivation is neglected, must be evident to the slightest observer. The exclusion of sectarian feeling, also, so far as it can be done without injury to the progress of vital piety, is most desirable. But it is becoming an important question, how far this spirit of accommodation can be safely extended. For one, Sir, I should not be satisfied with any religious influence at college, that would not be truly evangelical, both in doctrine and practice; and were we to have for a professor, one who was quite sound in word and in doctrine—one who was eminently devoted to God, and truly spiritual in his daily walk and conversation, we should of course be somewhat in danger of having to encounter the accusation of sectarianism, from many who bear the christian name, whether we merited it or not. Still, a half-way Christian, or an almost Christian, or a timid, retiring or lukewarm Christian, is not enough for me. It might be *good carnal* policy to appoint some such character to the office in question, for the better accommodation of a greater number of denominations than would otherwise patronise the institution; but the friends of real christianity must use other policy than that which is carnal.

I throw out this suggestion, Mr. Editor, not from any conviction that it is now especially called for; but because it appears to me to belong properly to the statement which has been rather cursorily made by your correspondent above alluded to. I have the fullest confidence in the wisdom which exists in the board of trust which belongs to this institution.

Your's, &c. CEPHAS.

For the Western Recorder.

It is gratifying to see that the sentiment is increasing in the community, that students, especially those whose pecuniary means are limited, should employ their hours of relaxation from study in some profitable business.

A writer in the New-York Observer, of the 11th ult. under the signature of "Franklin," recommends that one hundred acres of land be purchased in the neighbourhood of academies and colleges, for cultivation by the students.—"Let (he says) a part of this land be so cultivated, as to furnish supplies of vegetables for fifty or one hundred students. Let another part furnish corn and hay for fattening beef and pork, &c. Let another part be appropriated for raising garden seeds, after the manner of the Shakers. Let there be an extensive work-shop erected, in which may be carried on in rainy weather various kinds of profitable labour." He proposes five hours daily labour. The expenses of such an establishment, on a liberal scale, he supposes may be $27,000.

In answer to the question—What would be the advantages of such an establishment? he remarks: "Many youth of the brightest minds, who are now expecting from necessity to spend their lives in farming or mechanical labours, would embrace the opportunity, and secure a finished education. Many of them, in after life, would pursue farming or mechanical employments, and thus have a direct influence in elevating the labouring classes of community.—Others of them would engage in teaching, or enter the learned professions, and become eminently useful."

In reply to the objection—Is there not danger that literary men would become too numerous? he observes:—"No: The suggestion that learning and science, united with habits of activity and virtue, can become too gradually diffused, is alike unworthy of the republican and the philanthropist. What patriot would not rejoice to have all our citizens made highly cultivated, intellectual, thinking beings; capable of rational discourse on subjects of morals, religion, national and domestic economy, and natural and domestic happiness?"

Such sentiments as these, from thinking men in different parts of the country, are calculated to increase the confidence of the community in the wisdom of the plan adopted by the trustees and patrons of the Oneida Academy. In this institution, which was opened for the reception of students last spring, the students are required to labour from three to four hours daily, at agricultural, horticultural, or mechanical employments. About twenty students, as many as could be accommodated in the farm-house, have the present summer supported themselves by their industry; and according to the testimony of the instructors, have made as great proficiency in their studies as students usually do in other institutions. The trustees of this institution deserve the thanks of the community, for undertaking to make the experiment, whether students may not support themselves, or nearly so, while acquiring an education. And will not an enlightened and benevolent community furnish them with ample funds, to enable them to pay for the farm, and to erect necessary buildings for the accommodation of such of our youth, as are willing to labour with their own hands, for support, while acquiring an education?

A Friend to Science and Industry.

Political.

FOREIGN.

The ship Columbia, from London, arrived at New-York on Thursday last, brought London dates to the 4th of August.

The British sloop of war Primrose arrived at Plymouth on the 19th of July, with the ratification of the commercial treaty, concluded between England and Mexico. Mr. Canning, it appears, had endeavoured to have the protestant form of religion exercised in Mexico, but failed.

The wheat crop in Wales has seldom been better than this season. In Scotland it will be scanty; but oats and barley are abundant. In Ireland the crops generally look well and plentiful. Potatoes will be truly abundant.

Mr. Owen, of New-Harmony, had arrived at Liverpool. He denies that his projects had failed.

A dreadful fire has occurred at Canterbury, by which 55 houses were destroyed, and property lost to the amount of £100,000.

London, *July* 30.—Much has appeared within the past week respecting the warlike preparations of Turkey, her defiance of the great powers now united for the protection of Greece, and her pompous call for aid and support to all within the sphere of her influence. These threatening indications, coming to us through the atmosphere of Austrian diplomacy, of course lose nothing in their passage. The possibility that such a state as Turkey would be able to resist the armed intervention of the three great powers of Europe, united in the holy cause of the preservation of Greece, and determined on effecting her complete separation, for every practical purpose, from the Turkish empire, is too absurd a proposition to be entertained for a moment.

But, in opposition to any such inflated statements and short-sighted reasoning on the power and means of resistance of Turkey, we have one fact, but no trifling one, to record, for it involves a further dismemberment of the Ottoman territories. It is no less than the secession of the Pacha of Egypt from the dominion of the Porte. We can now announce most positively, that he has communicated his determination to withdraw from all further participation in the bloody struggle (too long carried on) between Greece & her opponents. This hitherto dreaded and most powerful instrument of Turkish tyranny has thus opportunely dropped out of its hands—a tolerably decisive specimen of the success likely to attend any appeal from the Sublime Porte to her vassals. We are informed that the Pacha first made known his determination and views through the medium of the British consul at Alexandria, in order to ascertain how far he might rely on the concurrence of the allied powers. The answer returned to so welcome an overture, at a moment when the fleets of England, France and Russia were actively arming in defence of Greece, is obvious. The case admitted but of one course; and it is understood that the British government acted on this emergency with all the promptitude which the occasion deserved.

Odessa, *July* 2.—In consequence of orders received from St. Petersburgh, the Black-Sea fleet is to be immediately got ready to put to sea. Since the receipt of these orders, workmen have been employed day and night, in fitting out three ships of the line and several frigates, and it is expected that they will be quite ready in a few days. These measures have revived the hopes of the Greeks. English houses are laying up large quantities of corn.

July 5.—The accounts from Constantinople of the first of this month, announce that the Sultan is at length preparing for serious measures. A firman has been sent to the provinces, and the Pachas are ordered to arm also, in defence of the empire, those rayas who do not recognise Islamism. Every thing indicates that the Sultan will no more hear any proposal concerning the Greeks.

A manifesto of the Porte, delivered on the 9th and 10th of June, by the Reis Effendi to the dragomans of the French, English, Russian, Austrian and Persian missions, contains a full exposition of what the Porte conceives its rights, and of the course it means to pursue. It concludes by declaring, that from religious, political, administrative and national considerations, it cannot countenance the propositions brought forward.

On the 25th June, Lord Cochrane had an action off Candia with the Egyptian squadron of 120 sail, which he dispersed after a cannonade of 48 hours, and sunk some of the vessels. The Greek squadron consisted of 80 sail. The Egyptian fleet had troops and a great quantity of ammunition on board. The Turkish squadron had fallen back to Navarino.

Liverpool, *August* 1.—We rejoice at having it at length in our power to announce, that the destructive contest which has for a long time been carried on between Brazil and Buenos-Ayres, has at length been terminated. This intelligence has been brought to England by his majesty's ship Warspite, which arrived at Portsmouth on Saturday ast, having left Rio on the 9th of June. It appears that the Buenos-Ayrean minister, Don J. Garcia, had arrived at Rio with the treaty, and having obtained the Emperor's ratification, departed on the 7th for Buenos-Ayres. Thus hasended a contest as expensive as it was fruitless, and in which both parties appear to have exhausted all their resources in vain.

French Revolution.—An assembly for dancing, very much frequented by the young of both sexes, and highly fashionable, was called the "Ball of the Victims." The qualification for attendance was the having lost some near and valued relation or friend in the late reign of terror. The hair and head dress were so arranged as to resemble the preparations made for the guillotine, and the motto adopted was, "We dance amidst tombs." In no country but France could the incidents have taken place which gave rise to this association; and certainly in no country but France would they have been used for such a purpose.—*Life of Napoleon.*

Sandwich Islanders.—Such is the astonishing assiduity of the natives of the Sandwich Islands, and such their eagerness to improve their condition by imitating the trades and occupations of the Europeans, that it is not unusual to see one of them exercising the trade of a country blacksmith, having for an anvil, a pig of iron kentlage, obtained from some ship; a pair of goat skin bellows, made by himself or some of his countrymen; and with his charcoal fire, making articles suited to the wants of his countrymen, or repairing and altering such as stand in need of it, with an ingenuity surpassing what might be expected under such circumstances.

DOMESTIC.

Morgan.—The Batavia Advocate, of the 31st ult. states, on the authority of one of the witnesses (said to be a Mr. Giddings, of Fort-Niagara) who was examined before the grand jury of Ontario county, at their late session, and who had charge of Morgan during the five days and nights he was confined in the fort, that he [Morgan] was finally taken across the Niagara-river in a boat; and adds—"The object of taking him to Newark, was to put him in charge of the Canadians. The masons asked him what death he preferred. His answer was, "I have been a soldier in my country's service, and I wish to die as a soldier." He said this in the presence of twenty masons, and added—"If you take my life, it will be more injury to you than all I can write or say." When he saw death was inevitable, and that he was not permitted to behold his wife and children, his last request was a bible. It was refused, with the repulsive answer, "You shall have neither bible nor candle." A rope was then tied around his hands, neck and body, with heavy weights attached, and the unfeeling monsters rowed out and threw him overboard."

It appears to be generally believed, that disclosures were made to the late grand jury of Ontario, which will lead to a full developement of this dreadful transaction; but if the statement of the editor of the Advocate be correct, the grand jury, we should think, would have presented an indictment against some person or persons for the murder of Morgan, instead of an indictment merely for kidnapping and carrying him away. There still appears to be some mystery respecting this business. Yet the editor of the Canandaigua Repository, who has all along treated this affair with more candor than any of his editorial brethren at the west, says, that "the statement of the Advocate, he has reason for believing, will prove substantially correct;" and that "it will turn out that Morgan was kept in the fort from the 14th to the 19th of September; during which time he endured the most cruel treatment, which only ended by his death, deliberately inflicted by his tormentors."

The Senate of this State, as a court of errors, met at Albany, on Thursday last. The Legislature will commence their extra session this day.

The *Aurora Borealis* presented the same appearance in this village, on Sunday evening last, as on the 26th ult. except that the arch did not extend to the horizon on either side of the heavens.

Capt. Franklin, commander of the party recently sent by the British government, to explore the northern arctic region, and Dr. Richardson, attached to the expedition, arrived in New-York on the 30th ult. and have since sailed for Liverpool. While in New-York, they were each presented by the corporation, with a copy of Mr. Colden's splendid work on the canals, and one of the medals which were struck by order of the corporation to commemorate the completion of the Erie canal.

Blockade of Algiers.—The French minister of foreign affairs has given notice to the American minister in Paris, of the blockade of Algiers by a French squadron; and that all measures authorised by the law of nations will be adopted with regard to neutral nations who may attempt to violate it.

A person by the name of Southworth has been arrested on suspicion of being concerned in the late attempt to poison the Shakers, in Enfield, Con. He has acknowledged that he purchased a quarter of a pound of arsenic, and lost it on the day preceding the night in which the poison is said to have been put into the pump of the well.

African Colony—Liberia.—At a meeting of the Board of Managers of the American Colonisation Society, a committee of three members—Rev. Dr. Laurie, Dr. Thornton and Dr. Henderson, was appointed to superintend the outfit of the emigrants immediately to be sent to Liberia. In consequence thereof, notice is hereby given, that applications from those disposed to emigrate, are solicited without delay. The present season is the most proper one for embarkation. The colony is in a happy, healthy, and prosperous condition. The committee wish to charter a vessel, to carry about one hundred and twenty passengers. Applications to be made to the committee, or to Mr. Gurley. *Washington, Aug.* 29, 1827.

Murder in Otsego County.—We learn verbally, but through a source which may be relied on, that a most diabolical murder was committed in the vicinity of Cooperstown, on Monday last, by Levi Kelly, upon a Mr. Spaffard. The particulars, as related to us, are briefly these. Spaffard was a tenant of Kelly, working his farm upon shares, and lived in the same house with him. Some misunderstanding existing between them, they had a dispute on Sunday, when K. threatened S. that he would shoot him. On Monday evening, while Mrs. Kelly was in the room with S. and his wife, Kelly entered with a gun in his hands, and approaching Spaffard, presented the muzzle within three feet of his breast, and discharged the contents (coarse shot) into his body, when he fell and expired in about three minutes. Kelly was arrested, and is now in prison. The perpetrator of this crime was a reputable farmer, in easy circumstances, tho' notorious for his irascible temper, often giving way to the most extreme bursts of passion, and threatening those with whom he was offended with personal violence. What is not a little singular, and goes to show that public executions do not deter from crime, is the fact, that this victim of ungovernable passion so timed a journey to this city as to be present at the execution of Strang, two weeks ago this day, and yet in a few days he committed an act that will in all probability subject himself to the like penalty.—*ib.*

Fire at Portland, Me.—A letter from Portland, dated August 28th, says, a fire broke out this morning, at a quarter past 1 o'clock, in a wooden building standing on the corner formed by Fore-street and the passage leading to Ingraham's wharf. The stores on both sides of the passage way were burnt as far as the fish-market. The old market-house, and all the buildings on Long wharf, and on the east side of the wharf as far as the store of E. Greeley and son, were destroyed, comprising in all about twenty-five tenements. But a small portion of goods were saved. The greatest sufferers in buildings are C. Q. Clapp and R. Willis, Esqs.

On Tuesday night last, four or five buildings in River-street, Troy, near the post-office, were destroyed by fire.

Natural Curiosity.—The brig Sarah Louisa, from the Cape de Verds, which came up from the quarantine on the 19th ult. has three live ostriches on board. Capt. Abbot procured them with some difficulty for the owner of a caravan of animals. The largest, only eight months old, in a natural posture, is nine feet high. The others are young and smaller, but seem growing very rapidly. They swallow bones, broken stones, iron nails, &c. with avidity, and the gastric fluid of the stomach possesses the peculiar property of dissolving them in a little time. The plumage is, at present, rather disordered, as they have plucked each other's feathers on the passage. The bird has but two toes on the foot; the leg, large and white as a man's arm, is a great curiosity of itself. Its eye is large and vacant, and what is remarkable, the ostrich appears entirely destitute of attachment to its own species, or those who have them in charge.—The natives often times ride them; and though their wings are too small for flying, their speed over the deserts of their own native country, is far greater than the fleetest Arabian horse.—*Boston Traveller.*

Manufactures.—At Schaghticoke-Point, in this state, there is a manufactory of American duck, which is very profitable. There are 25 weavers employed, who produce from one to three bolts of 40 yards each, every week, which find a ready sale at $18 a bolt. The introduction of an article which is adjudged superior to the Russia or English duck, is worthy of being noticed as one of the best evidences of the prosperity of our state.

At Bloomfield, N. J. there has recently been put in operation an establishment for printing on woollen cloth, in imitation of the borders of the common cashmere shawls. Report speaks very favorably of the experiments which have been made.

Foreign Arrivals.—We observe by the New York marine list, as published in the Mercantile Advertiser, that there arrived in that city on the 4th inst. *eight* ships from Liverpool, *one* from Bristol, *one* from Havre, *one* from Belfast, *one* from Greenock, *one* from Stockholm, and *one* from Laguira, having on board *six hundred and twenty-four* steerage passengers; all of whom, with the exception of 63 Swiss, from Havre, embarked from British ports. Such occurrences afford abundant scope for mental speculation; but suffice it to say, this country is in Europe looked to as the asylum of the oppressed, and the poor man's hope.—*Alb. D. Adv.*

Foreign Compliment.—The following extract is taken from Blackwood's Magazine:—

"There does not exist, at this time, on the whole face of the earth, any district more flourishing, more improving, and more enterprising, than the state of New-York. The great canal, which beggars to insignificance all similar undertakings in the old world, and which, in point of extent, is the largest line of continued labour in the world, after the wall of China, is, of itself, a sufficient proof and illustration of this fact."

"*Contingencies.*"—We have just been glancing over a list of the "contingent expenses" of Congress for *one year*. It is a curious document. Among the items, we observe "528 lbs. sealing wax, $695 75"—nearly *two pounds to a man*; "20,650 quills and pens, $696 50"—two thirds of which must have been used for *tooth-picks!* and "20 2-12 doz. penknives, $423 25"—a very convenient way of *pocketing* the people's money! A little further on, are "five razors, bone, soap and bowl"—bought for the express purpose of *shaving* "Uncle Sam;" and then a very moderate charge of $322 22!! for "soda water," to restore the *tone* of his stomach; and fifty-six dollars worth of "towels," to wipe the *sweat* from the old gentleman's face!!—*Ithaca Journal.*

The wreck of the *Lady of the Lake* has been discovered about three miles above Oswego, with spars lashed at her sides, and sunk.

A gentleman in Pittsburg has it in contemplation to collect for publication, materials for a history of the western country, from the first settlement by the whites. Such a work, if well done, must be highly valuable.

The correspondence of Fenelon, collected by the Abbe Caron, in France, Germany, and the Low Countries, has been recently published in 7 volumes.

The Kentucky Reporter states, that 700 *ladies* attended the public dinner given to Mr. Clay by the citizens of Bourbon county.

POSTSCRIPT.

An arrival at New-York, on Friday last, from Liverpool, brings intelligence of the death of Mr. CANNING. He died at Chiswick, after a short illness, on the 8th of August. Lord Goderich succeeds him as premier.

NOTICE.

The Synod of Albany will be opened with a sermon, in the 2d Presbyterian church, in Utica, on the first Thursday in October next, at 7 o'clock, P. M. *Sept.* 10, 1827. *

DEATHS.

In this village, on the 4th inst. Mr. *George Watson*, aged 20.

On the 5th inst. Mr. *Thomas Wiley*, aged 45.

On the 7th inst. Mr. *John Dunn*, aged 34.—An infant child of Mr. L. Morgan.

In Ashford, Cattaraugus co. on the 1st inst. Rev. *Josiah Moulton*, aged 52.

In Redfield, Oswego co. on the 30th ult. suddenly, Mrs. *Sylvia Johnson*, wife of Samuel W. Johnson, Esq. aged 27.

At Bolton, Eng. June 16th, in the 74th year of his age, Mr. *S. Crompton*, who invented, in 1780, the spinning machine called the mule, now so universally used by the cotton manufacturers.

In Albion, Me. Miss *Deborah Washburn*, daughter of Zalmuna Wr Esq. aged 16, killed by lightning.

In Bolivar, (Tenn.) Mr. *Wm. Barnes*, aged 106 years. He was one of those who fought at Braddock's defeat in 1755, and subsequently at Bunker-Hill, Brandywine, and numerous other engagements, in the revolutionary war.

In Winchester, Va. *Margaret Windle*, aged 95—the oldest inhabitant of the town, having settled when there were but four houses in the place. Two days after the birth of her first child, she waded the south branch of the Potomac. She never took a dose of medicine, lost a tooth, wore a pair of spectacles, or was bled in her life.

In Chester, N.H. Mr. *David Underhill*, aged 77. He was a soldier of the revolution and was in the battle of Bennington. In the early part of his life, he was excessively addicted to the use of spirituous liquors, so much so as to threaten a premature death. He became convinced of it, and drew up a resolution to drink no more, to which for more than thirty years he strictly adhered. Let the intemperate pursue this, and "go and do likewise."

In Warren Co. Geo. July 4, *John Torrance*, Esq. a soldier of the revolution. He visited Warrentown that morning, heard an oration, conversed on the mysterious deaths of Adams and Jefferson, and expressed a wish that he too might be permitted to close his eyes on the 4th of July. On his return, he suddenly fell from his horse and expired.

Scott's Life of Napoleon.

A NEW supply of the Life of Napoleon Bonaparte, with a preliminary view of the French Revolution, by the author of Waverley, &c. just received and for sale by HASTINGS & TRACY. *Sept.* 10, 1827.

TO HATTERS.

THE Subscriber will furnish FINISHING BLOCKS, of the best quality and newest fashion, at short notice, at his shop in Whitesborough. L. HOLBROOK.

N. B.—Orders left at any of the principal hatters in Utica, will be duly attended to.

Whitesborough, Sept. 10, 1827. 37w3

FOR SALE—CHEAP,

A Valuable FARM.

THE Subscriber offers for sale a FARM, situate in the town of German-Flatts, county of Herkimer, and state of New-York, about 16 miles from Utica, 6 1-2 from the village of Herkimer, and 4 miles south of the Erie canal, containing 225 acres of Land, of the best quality, 190 of which is cleared, and under an excellent state of improvement and fence; between 3 and 400 rods of the fence being stone. There is upon the premises, a first-rate *Dwelling-House*, two *large Barns*, with extensive sheds for sheep and cattle, a carriage and waggon-house, and other necessary out-buildings. The above buildings were erected by the Subscriber some years since in the best manner, at the cost of $2500. There is a small orchard upon the premises, a good well of water, and several never-failing & very convenient springs. It is situate in a populous and good neighbourhood, near the Mohawk river and the Erie canal. By the latter, wheat, rye, corn, barley, &c. is taken to Albany, in boats, for 6 1-4 cents per bushel freight, which brings the farm very near the best market. Possession would be given on the 15th of April next; and the stock that will then be upon it, consisting of 300 merino and other sheep, cows, and other stock, may if desired, be purchased with it.

The owner being unable to occupy the farm, is induced to offer it for sale at the very low price of *nineteen dollars* per acre, including buildings; one third cash, the remainder in one to six years. If not sold by the 1st February next, it will be rented for one or more years from the 15th of April next, to a good tenant, at the rent of $300 per year. Enterprising and industrious farmers are assured that this is an object worthy their attention. For further particulars inquire personally or by letter of *A. Beckwith*, Esq. Herkimer village, *Robert Anderson*, Hartford, Conn. or to the Subscriber.

S. BREWSTER.

Herkimer, Sept. 10, 1827.

Venetian Blinds.

THE Subscriber intends keeping on hand a supply of the above useful and elegant article, made in a superior manner, at his store, nearly opposite the Ontario Branch Bank.

HARVEY BARNARD.

Utica, August 21, 1827. 34tf

Champagne.

A FEW Cases fresh I. C. brand, just received and for sale, by

PARKER & HASTINGS,
No. 90, Genesee-street.

Utica, August 14, 1827. 3w33

LYMAN & KELLOGG.

B. S. LYMAN, & AARON KELLOGG, of Clinton, having formed a connection in business, under the above firm, at No. 34, Genesee-street, have on hand a general assortment of

English, French, India, & American

DRY GOODS,

and a good assortment of DRY GROCERIES; all of which they will sell as low as they can afford, and less if they are obliged to.

Also, a small quantity of *Window Glass.*

Utica, July 9, 1827. 28tf

"WHITE FRONT,"

"GREEN DOOR & BRASS KNOCKER,"
No. 62, *Genesee-Street*,

Shearman & Thomson,

WHOLESALE OR RETAIL—Are this day receiving rich Fancy silks, Gauze and Barrege Handkerchiefs, rich Gauze Ribbons, white Straw and Drab Gros de Naples, Plain black and coloured do. do., Italian Lustrings, Sinchews and Sarsnetts, (another case, each splendid), Canton Camblets and Souchong Pongees, 150 rich Bob't Veils, 5 cases LEGHORN HATS, with and without extra crowns. An addition to their former stock of CARPETINGS, of the latest and most approved patterns which makes their assortment the largest ever offered in this village.

☞ *N. B.*—A discount of 6 per cent made to the Clergy. *Utica, July* 17, 1827. 29tf

Conversations on Baptism.

JUST published, and for sale by Hastings & Tracy, Utica—CONVERSATIONS ON BAPTISM, containing answers to the enquiries of a Young Convert, respecting the sentiments of those who practice Infant Baptism: By James Eells, A. M. Minister of the Gospel. Price 1s6 single, $2 per dozen, $12 1-2 per hundred. *August* 14, 1827.

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

From a Volume of Poems, Songs, &c. English and Scottish, about to be published.

HERE WE THREE HAVE MET AGAIN.

BY JOHN BURNS.

Here we three have met again,
After years of hope and pain.
Since our parting, time has laid
Many a three in death's dark shade;
Many a widow's heart has sigh'd,
Many an orphan's tear has dried.

Since the dream that boyhood gave,
We have toil'd on life's wide wave;
Wearily our oars we've plied
In the search of fortune's tide;
Warring with each blast that blew,
Braving storms that darker grew.
Cold and cheerless was the main;
But we three have met again!

Now that here we meet at last,
To recount the gales we've past;
Here, where life's first breath we drew,
Long lost pleasures we'll renew.
Here each scene shall claim a smile,
Friendship's warmth our age beguile;
And, where joys unmingled reign,
There we three may meet again!

CHURCH MUSIC.—*No. II.*

"Where more is meant than meets the ear."

The oldest specimens of music, now extant, are found in the Greek notation. When expressed in intelligible characters, they really seem to signify nothing. These, however, were once renowned specimens. Some of them, it is probable, were in favour as early as the christian era; and no doubt they were then felt to be full of meaning and interest. It is supposed, also, that these specimens were derived more or less remotely from the Hebrew music; and that the latter was originally derived from the music of the Egyptians. This is no more than probable conjecture; but there is one important fact which seems to have been well ascertained—the music of the ancients, if it could be fairly dragged forth to light, would fail of producing its original effects in modern times. How then were these effects anciently produced?—This is the question now before us, & one which we imagine may be disposed of without much difficulty.

1st. Music, like every other art, has been progressive. The music of Handel, for instance, which gave an impulse to the taste of civilised Europe, has long since been declining in favour; and much of it has wholly lost its power to please. The celebrated music of the Reformers, too, could it now be heard precisely as it used to be sung, would appear insipid. The old pronunciation, accent, emphasis, movement, tones, &c. would be intolerable; yet in its own day, it was full of interest and full of meaning.

2d. Music, which is now called chaste and simple, produces stronger and more durable effects on community at large, than that which is complicated or greatly refined, and delicate in its character. The music of the ancients was once considered chaste and simple, yet its effects are lost. That which is now thought to possess these desirable qualities, will, in all probability, become insipid to succeeding generations. The mere progressiveness of the art, therefore, would necessarily lessen our interest in all antiquated compositions; as one may also clearly perceive, by examining a volume of specimens embracing the music and the musical history of a great number of successive periods.

3d. The statement, thus far, would go to place ancient and modern music upon the same level as to its temporary effects—because *that* music which for the time being is felt to be good by the most experienced and unbiased judges, generally is so in reality while the feeling respecting it continues.

4th. One of the causes of the *more striking* effects of ancient music, is doubtless to be sought for in the influence of favourable associations. Music, like poetry and eloquence, has always been considered as the offspring of feeling; yet poetry and eloquence, as well as music, have now less power over the passions than in ancient days. In the earlier stages of refinement in civil society, the romantic passions, and the love of conquest, glory, and fame, were generally deep-rooted and headstrong. There is now much in the general dissemination of learning, which has its influence. When a few only have learning or skill in the arts and sciences, the rest of society look upon them as prodigies of wonder, and upon every thing which they do or say as marvellous. Under such circumstances, it is comparatively easy for the favoured few to exert a controlling influence upon the passions of the multitude. In ancient times, orators, poets and bards were held in great request by their cotemporaries; and they failed not to exercise over them a corresponding influence. But the dissemination of the arts and sciences creates emulation, strife, and fastidiousness, on the one hand; and on the other, general carelessness and indifference, especially among the multitude of half-taught performers, who have just skill enough to please themselves.

5th. Anciently, the chief business of music was to influence the passions. In modern times, it has to do with the more transient emotions which belong to amusement. Originally, if we mistake not, music was chiefly confined to religious rites; now it often flourishes amid rites of a far different character. Anciently, it was always employed for special and important purposes; in modern times, it has been employed for purposes the most trivial. The wide dissemination of a partial knowledge in the art; the great number of pretended musicians, many of whom are unprincipled idlers; the occasional prostitution of music to the vilest or the most trivial of purposes; all these and various other circumstances are among the causes and effects of a decline of music in modern times. Ancient music pleased, because it was addressed in the most careful and appropriate manner to the passions. It ceases to please, only, because the circumstances that gave special interest to it are unknown and unappreciated. We shall see in the sequel, therefore, that so far as the *rationale* of music is concerned, it ought to be restored to its ancient footing. For so long as street musicians, theatricals, chimers, common fiddlers, and crank-organ players, continue to be encouraged by the multitude, it will be difficult to raise the style of church music from its degraded state; and impossible, except by the most vigorous, timely, and well-sustained exertions.

Miscellaneous.

ONEIDA ACADEMY.

The following circular shows the claims of Oneida Academy to the patronage of an enlightened public, and we hope will not be disregarded:—

DEAR SIR—I take the liberty of soliciting your attention to the claims of "Oneida Academy" upon the friends of religion, science and industry.

Measures have recently been adopted for the establishment of a seminary in Oneida county, where young men of talents, industry and enterprise, may acquire an education adapted to their future occupation in life.

A subscription has been opened, and a board of trustees elected. This board has purchased a beautiful and fertile farm, three miles and a half from Utica, near the village of Whitesborough and the Erie canal, containing about 120 acres, for the benefit of the institution. Two instructors have been appointed—the Rev. George W. Gale and Mr. Pelatiah Rawson, both gentlemen of liberal education and respectability. Other instructors will be employed when the number of pupils shall require it.

All branches of education will be taught in this seminary, which are usually taught in the first academies in our country. Each student will be required to labour at agricultural or mechanical business, not less than three hours per day, and not more than four. The avails of this labour will be applied to the support of the students. Any young man, not under fifteen years of age, of good moral character, of respectable talents, and of industrious habits, can enjoy the benefits of this seminary.

As there were many young men who wished to commence study immediately, it was deemed important by the trustees to open the seminary this spring; and they look with confidence to the friends of religion, of science, and industry, for funds necessary to place this institution on a respectable footing. The following considerations, showing the necessity and advantages of such an institution, have led to its establishment:—

1. There are many young men who are desirous of commencing a course of study preparatory to the gospel ministry, who have not the means necessary to defray the expense of an education. It is believed that three hours' labour on a farm, or at some mechanical business, will defray the expenses of board, and give them as much time for study as is spent in other seminaries. It is supposed that there are many young men, who possess that independence of mind, and that industry, which will lead them cheerfully to labour with their own hands for support, during those hours which other students spend in idleness or play. It is said by some, that the chief motive which leads young men to acquire an education is their indolence. This institution will test the truth of this assertion. If young men whose constitution will admit of it, and whose object is to preach the gospel, are unwilling to labour, let the benevolent public know it, and let them aid the industrious, and leave the indolent to shift for themselves.

2. There are many young men of talents and enterprise, the sons of respectable farmers and mechanics, whose means are limited, desirous of obtaining an education to qualify them for the counting room, for the instruction of youth, and even for the study of law and medicine, who would gladly avail themselves of the advantages of such a seminary. There are many young men, also, who wish to obtain a respectable education, that intend to follow agriculture for a livelihood. In such an institution they would preserve their habits of industry, and their vigor of constitution. Our farmers would not have so much cause to say—"*If we give our sons much education, they will be good for nothing to labour.*" It is desirable, in a political point of view, that there should be many more of considerable science and literature, among the cultivators of the soil, and among mechanics. It is admitted by all, that the safety of our nation lies in the virtue and intelligence of the great mass of community.

Labour connected with study will promote the health of students. It is a fact not to be disguised, that many who pass through a whole course of academic and professional studies, impair their constitutions, and drag out a miserable life, or sink into a premature grave. This evil is becoming so great, that the friends of humanity are calling for some reform. Our colleges and seminaries of learning are attempting to remedy the evil, by introducing gymnastic sports and military exercises. This is evidence that the tyranny of custom is beginning to yield to common sense. But the evil in our theological seminaries is still greater than in our colleges and other literary institutions. Shall gymnastic and military exercises be introduced to preserve the constitutions of those who are prepared to "endure hardness as good soldiers of Jesus Christ?" It will be admitted by all, that labour on a farm, in a garden, or at mechanical business, is as conducive to health, as military or gymnastic exercises. And who will say that such exercise is not as manly, as honorable and as profitable? The great proprietor of the world made the earth for cultivation, and man to cultivate it. It is therefore more agreeable to the design of our Creator and Benefactor, to preserve our health by useful industry, than by military and gymnastic sports. Should students spend three or four hours in labour daily, it is probable that they might spend eight or ten years in preparing for the learned professions, without materially impairing their constitution.

4. Such a seminary will tend to render industry honorable. One of the greatest evils that exist in our country, is that foolish pride, which leads many of our youth of both sexes to regard labour as servile. Active and laborious employments are essential to a vigorous and healthy body. The neglect of this in youth produces not only a feeble constitution, but generally a dwarfish intellect. "*Muscle*," says a sensible writer, "*is necessary to the support of mind.*" Cadaverous dyspepsia and a nameless train of nervous diseases, are the consequence of disregarding those laws of temperance and industry which the Former of our bodies has imposed for wise purposes. As our nation advances in wealth, there is danger that this effeminacy will increase, till we shall bear little resemblance in mental or bodily vigor, to our ancestors who first set their feet on the shores of New-England. Such an institution will tend to check this evil, while at the same time it will place a respectable education within the reach of the children of the poor as well as the rich. It has become very fashionable with office-seekers to flatter the common people—to speak of them as their sovereigns, & themselves as their servants; but it is to be feared that in most cases it is mere hypocrisy—that they care little for the temporal or spiritual good of the common people. And some who are the loudest in their professions will probably be among the last to aid an institution, calculated to render the children of the common people enlightened and virtuous.

5. If the plan upon which this institution is established be found practicable, it may lead to important changes in our colleges and theological seminaries. Funds may be appropriated to enable those who choose to labour at some profitable business, as well as for others to show their dexterity at heathen sports. Owing to the prejudices which now exist among students, and their mixed character, it is perhaps impracticable to introduce manual labour, altho' their instructors should wish it. A professor in one of our theological seminaries was asked two years since, whether, if a farm was purchased for the purpose, the students might not be induced to labour a portion of the time. His reply was, that such a system would be impracticable; that it would prevent students from coming to the seminary, unless similar institutions should adopt the same plan. It is probably necessary to a successful experiment, that students should commence their course with manual labour, while their habits are industrious, and that none should be admitted who are unwilling to submit to it.

6. Such an institution will promote morality and piety, as well as industry. In many of our seminaries, the morals of our youth are corrupted in their hours of relaxation from study. Idleness and vice are generally companions. Morals and religion are too frequently neglected in the education of youth. Knowledge is power, and when the conscience and the heart are neglected, it often proves a curse instead of a blessing. Many who are educated in our country are a moral pest, by their infidelity and vices. This seminary is designed to be conducted upon principles purely christian, where pious parents may commit their sons, and feel that they are as safe as if under their own eye and direction.

If you deem such an institution worthy your patronage, whatever you bestow upon it will be gratefully acknowledged by its friends, and we trust you will receive your reward from Him who claims the silver and the gold as his, and who hath said—"Honour the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

JOHN FROST, *Agent for Trustees.*

From the Anti-Universalist.

UNIVERSALIST ARGUMENTS.

"Why should not the drunkard, the murderer, the *suicide*, finish their course with joy, as well as Paul, who suffered almost every thing in the cause of truth? They go to heaven as well as he. "You do not see universalist preachers so childish and enthusiastic as to warn every one night and day with tears, as Paul did. No, no; their countenances are serene and cheerful; and you would sooner see them smile in their preaching, than weep. Indeed, universalism admits of no cause for weeping; all are bound to heaven.

"One evidence of Paul's being in the dark, in some respects, as to the doctrines of the gospel, is that he spake of the resurrection of the dead, *both of the just* and *the unjust;* when it is well known by *the enlightened*, that there will be none unjust at the resurrection, but that all shall rise immortal and glorious.

"Strange that Felix should have trembled to hear Paul reason of righteousness, temperance and judgment to come, seeing Paul was a Universalist. You do not catch the hearers of our reasoners to tremble. We preach the acceptable year of the Lord, and all the good news we can think of. Paul did not preach the gospel to Felix. The gospel is good news; good news would have made Felix tremble; and as Felix trembled at the reasoning of Paul, Paul could not therefore have preached to him the gospel.

"No wonder that Festus thought Paul mad, to hear him relate so strange an experience as he did. *We* think people mad, who do not tell half so strange things as Paul related. Religion does not consist in these wild-fire exercises. A heated imagination will make people think they experience things which they never did. *Talking* about doing as we would be done by, *expressing* great liberality and benevolence, and having all men speak well of one, are far greater evidences to us of religion, than such exercises as Paul describes in his *experience.*"

TIME.

Queen Elizabeth, on her death-bed, exclaimed—"Oh, time! time! A world of wealth for an inch of time!"

NEW GOODS.

NO. 106.

Parmele & Brayton,

HAVE just received an elegant Assortment of seasonable DRY GOODS.

Utica, April 10, 1827. 15

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

February 3, 1827. 3tf

High School for Boys.

THIS School will be opened on the first Wednesday in September next. The site selected for the School is 3-4 of a mile east of Utica. It will be conducted on philosophical principles, reference being constantly had to the nature of the juvenile mind; and efforts will be made to develope its powers in their natural order, and to preserve them in their relative strength. Pupils will be admitted between the ages of seven and thirteen; and not more than fifteen pupils will be assigned to one teacher. Believing that the instructions contained in the Bible are eminently conducive to the formation of moral character, daily lessons will be read from it, and familiar lectures delivered thereon. The course of studies will embrace Orthography, Reading, Writing, English Grammar, Geography, Rhetoric, Mathematics, Natural and Civil History, Natural Philosophy, Chemistry, Botany, Mineralogy, Vocal Music, Latin, Greek, German, French and Spanish. Regular and systematic exercises will be taken in the gymnasium; and instruction and recreation will occasionally be blended in mineralogical and botanical excursions. The government of the scholars will be supervisory and parental; and the pupils will never be allowed to leave the premises, unless accompanied by an officer of instruction. There will be one vacation in the year, commencing the last Wednesday in June, and ending the first Wednesday in September.

In some cases boys may be received whose ages do not exceed fifteen years, if satisfactory testimony is furnished of their having sustained an unsullied moral character. The number of pupils for five years will not be allowed to exceed eighty.

The whole expence, including board, tuition, fuel, light, and washing and mending linen, will be $200 per annum, one quarter of which will be required in advance. Each pupil to furnish his own bed and bedding.

Those who wish for further information in relation to this School, are referred to the Rev. S. C. Aikin, J. H. Lothrop, Esq. Abraham Varick, Esq. Hon. H. Seymour, Utica; Rev. H. Davis, D. D. President H. College; Rev. Mr. Brown, Cazenovia; Rev. E. Nott, D. D. President U. College; Rev. J. Chester, D. D. Albany; Rev. T. McAuley, D. D. New-York; Hon. J. W. Taylor, Ballston Spa.

Letters may be addressed to the Rev. S. C. Aikin, till the first of August; after that to the subscriber, at Utica.

CHARLES BARTLETT.

Utica, May 29, 1827. 23tf

Dr. Chambers' Remedy for Intemperance.

THE Subscriber, on the decease of the late Dr. Wm. Chambers, took into his possession the personal estate of the deceased, and found prepared a large quantity of "*Dr. Chambers' Remedy for Intemperance.*" He hereby informs the public, that he has disposed of all the medicine so found to Dr. James H. Hart and Mr. Andrew M. Fanning, of this city.

In making this disposition, the subscriber has been actuated by a due regard to the interest of the heirs of the intestate, as well as from a wish to give the most extensive use to the virtues of the discovery, whatever they may be; and he can further add with confidence, that the gentlemen who will hereafter be the venders of the Remedy for Intemperance, as prepared by the inventor, have been intimately connected with Dr. Chambers in his life time; have been his agents in compounding the medicine, and are acquainted with its composition.

SYLVANUS MILLER,
Public Administrator, &c.

The above Medicine will hereafter be prepared and sold only by the Subscribers, who alone are in possession of the original recipe of the inventor, at the office of the late Dr. C. in the basement story of Rutgers Medical College, in Duane-st. east side of Broadway, and at the medicinal store of Dr. Hart, corner of Broadway and Chambers street, three doors from Washington Hall, New-York.

The astonishing success which this remedy has obtained in restoring habitual inebriates to sobriety, has established its virtues beyond all contradiction, and supersedes the necessity of any further comment.

The remedy is as innocent as it is effectual; so much so that it is often given to children in febrile complaints, and frequently used as a family medicine for dispepsia, &c. All that is required, to ensure its specific effect, is to abide strictly by the directions. It is put up in packages sufficient for one individual cure, accompanied with ample directions for its use, signed in the hand-writing of the subscribers, without which none are genuine. We are induced to adopt this measure, as in consequence of the great celebrity which Dr. Chambers' medicine has obtained, there have been, and doubtles will be, many spurious imitations. On enclosing to us the usual price, $5, postage paid, the medicine can be sent by mail. To those who are unable to pay, on *personal application* of the individual at our office, the medicine will be administered gratis.

JAMES H. HART, M. D.
A. M. FANNING,
Successors to Dr. Chambers.

☞ The above celebrated Medicine is for sale at the Bookstore of HASTINGS & TRACY, and by WARNER & HARVEY, Druggists, *Utica. August* 28, 1827.

New Goods again.

B. COOPER & Co. have this morning received from New-York, a large and splendid assortment of

Fashionable Goods,

which they respectfully invite the public to examine.

Utica, June 18, 1827. 25tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

Utica, June 23. 83 Genesee Street.

Draper's & Tailor's Notice.

THIS MANCHESTER has taken into copartnership, ABM. B. WILLIAMS, WM. KENT, and ROBERT S. LATIMORE. The business hereafter will be conducted under the firm of *O. MANCHESTER & Co.* at the old stand, No. 52, Genesee-street.

Utica, Jan. 1, 1827. 1

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1826. 79tf

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellent assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash. Utica, August* 12, 1826. 11tf

A New and Sovereign CURE for the

SALT RHEUM.

(*WARRANTED.*)

THIS most inveterate of all diseases can find a remedy at J. WILLIAMS & Co. Utica. For assurance of the fact, those afflicted with the disease will please call at the Chequered Store, No. 82, Genesee-street, where the most satisfactory reference will be given. Price 50 cents per box. The following has been cheerfully given, to prove the efficacy of the article:

We, the subscribers, conceive it a duty we owe to all who are afflicted with the Salt Rheum to say, that we have made a fair trial of the Liniment offered by J. Williams & Co. and we are satisfied that it is a certain and effectual CURE for that disease.

S. W. HIGGINS,
ELISHA WELLS.

Feb. 27, 1827. 9m6

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, April 11, 1826 9tf3

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.